THEOSOPHY

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THE THEOSOPHICAL MOVEMENT, AND THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY, AND ARYAN LITERATURE

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H. P. Blavatsky

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NEVER has it been more necessary for the members of the T. S. to lay to heart the old parable of the bundle of sticks than it is at the present time; divided, they will inevitably be broken, one by one; united, there is no force on earth able to destroy our Brotherhood. After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, "Be Theosophists, work for Theosophy!"

—H.P.B., in 1891

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(*b*) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and

(*c*) The investigation of the unexplained laws of nature and the psychical powers latent in man.

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A U M

He who wishes to be established in Buddhahood and aspires to the knowledge of the self-born, must honor those who keep this doctrine.

—SADHARMA-PUNDARIKA

THEOSOPHY

Vol. XXXIII May, 1945 No. 7

THE STRANGER SOUL

WHERE is the man who does not find himself naturally attracted by the idea of a "sacred tribe of heroes who pay attention to mankind"? He may smile at his romanticism, perhaps, as he contemplates with his personal vision the state of the affairs of mankind. He may scoff at a belief for which materialism cannot account, but the ancient legends of the gods retain a vagrant truth and, deep down, his heart will certify their mysticism.

Still, a sometime musing on a remote and romantic notion is far from an active faith in the existence of perfected men—a faith which is the beginning of a knowledge of spiritual evolution, the inauguration of individual effort to serve humanity. The man who holds the Masters of Wisdom as ideals, patterning his life on Theirs to the best of his ability, gradually comes to a perception of these Beings as facts in Nature; yet even he has but approached the threshold of a realization of Their Beinghood.

Theosophy, it was written by one of Their number, *"must be made practical."* The ethical standard of the Wisdom-Religion "must be unflinchingly applied to daily life." Suppose, then, a Master of Wisdom were to live among us, would he move and act like other men?

If the public teachings of the Great One could electrify the world, can we imagine that the private instruction of his example would be less astounding to those who observed and participated in it? How would we deal with a human being who was, for instance, absolutely honest in word, deed and thought? (Alas! for our foibles, our "false fronts," and personal pamperings!) How would

we react to the discovery that a perfected man requires of himself, and of those who would tread the Path with him, a perfection in small things, and scrupulous attention to the last detail of a task assumed? (Perish our grandiose carelessness!) What about anger, doubt, suspicion, fear or hate, in the presence of one whom these could never more control? Shall we harbor ingratitude, when it is "not one of Their vices"? How witness a Great Example, and nurture the seeds of "harmless" hypocrisies at the same time? What to talk about, when an uncompromising sense of justice to all men as souls precludes gossip (slander), finding fault (with others), and all uncharitable speech? Our confused living, complicated with myriad concessions to desires, whims, habits, wants and wishes—how will it compare with the simple ritual of service that encompasses the total energies of a Teacher?

Would we, confronted with the daily reality of a "living, *human* Mahatma," end by regarding Him as too straightforward, too insistent on the spiritual rights and responsibilities of every soul, too harsh with our personal selves, too demanding of integrity and self-reliance? Would we disparagingly term Him a "perfectionist," in the modern sense? Or would we, in our own perverted intellectual morality, consider that such an exemplar is abnormal, unnatural?

In short, would we treat One who constantly "paid attention to mankind" and never to self, whose mission was philosophy, or love of the truth in all beings, as a *stranger soul?* A voluntary exile from the sacred tribe of heroes—would He be exiled also from the hearts of those He came to help? The scorn that is lavished on a man who is the victim of a "different" vice has its obverse side in the resentment occasioned by contact with one whose virtues are real instead of seeming. Much of the otherwise inexplicable animus aroused against spiritual teachers has its psychological seed in the fact that a good example often pricks as sharply as a man's own conscience.

To such considerations, every theosophist—each man who strives to comprehend Theosophy and its Knowers—will inevitably be led, if he would make "unflinching" application of the doctrine of the perfectibility of every soul, and of the acquired perfection of the Great Souls.

Emerson once said, in another connection, "We are far from having exhausted the significance of the few symbols we use. We can come to use them yet with a terrible simplicity." So it must

seem to theosophists as they yearly renew their bonds with the first theosophist of our era—Madame H. P. Blavatsky. Her life closed, exoterically, on May 8, 1891, but we have not exhausted the significance of that symbol incarnation if we imagine that her work, her power, and her influence were cut off by death. The whole secret of H. P. Blavatsky's life lies in the unbroken series of manifestations, known as the Theosophical Movement, which she impelled and embodied in this era.

The public life of Madame Blavatsky has been many times interpreted, but not understood, by students of her exoteric teachings. They are baffled by the diversity of her personalities, which often, and in reality, were simply mirrors of their own. It was said of another Adept that he became in all things like unto them to whom he came. H.P.B.'s powers mystify or elude the student of effects, or outer realities, and her methods of work frequently outrage the logic of the spiritually obtuse.

Obviously, another order of interpretation is required, and this is discovered by those who study her ethical, or esoteric, doctrine. In the universal morality she taught—ethics synthesized by the moral law of Karma and Reincarnation—is not only the "Key to Theosophy," but also the Key to H.P.B. Her spiritual biography cannot be revealed by another: it is learned from the "voice of the silence," the inner Revelator of every soul. Only an esotericist, one who has applied himself to, and applied to himself, the ethical doctrines of Theosophy, can share in an understanding of the real Being known from first to last, through all *personae,* by William Q. Judge, her "only friend," and called by him the "Esoteric She."

Have present-day students of her Message been denied the experience of her acquaintance? Or have they denied it to themselves? With what "terrible simplicity" have we yet to approach the fact, the ideal, and the reality of her existence, and the existence of Those she represented? If we do not know the company of the Master, may it not be because we do not know how to comport ourselves in His company, because we have not followed the path to the Higher Self, because we have not heeded H.P.B.'s injunction—

> Of teachers there are many; the MASTER SOUL is one, Alaya, the Universal Soul. Live in that MASTER as Its ray in thee. Live in thy fellows as they live in It.

LETTERS FROM H. P. BLAVATSKY

[In *The Word,* June 1908 (long out of print), Dr. Alexander Wilder printed two letters which H. P. Blavatsky had written to him in connection with the publication of *Isis Unveiled.* Himself a learned Platonist, he wrote most of the prefatory article, "Before the Veil." We reprint the letters for their insights and sidelights on the purposes and problems of Madame Blavatsky's first great work. Dr. Wilder introduces the letters with an explanatory note. —Eds. THEOSOPHY]

THE understanding had been reached that Mr. Bouton should publish Madame Blavatsky's manuscript of *Isis Unveiled.* It was placed in my hands by him with instruction to abridge it all that I thought best. It was an undesirable task, but I did it with scrupulous regard to the interest of the publisher, and to what I esteemed to be just to the author. I was introduced to her about this time. She spoke of what I had done, with great courtesy, employing her favorite term to characterize what I had thrown out. She was about to begin a revision of the work, and asked me to indicate freely wherever I considered it at fault, or not well expressed. It is hardly necessary to say that this was a delicate matter. Authors are sensitive even to morbidness, and prone to feel a criticism to be an exhibition of unfriendliness. Nevertheless, I faced the issue, and pointed out frankly what I considered fault of style, and also the importance of explaining her sources of information. She was frank to acknowledge her own shortcomings, but pleaded that she was not permitted to divulge the matters which I urged. We compared views, ethnic and historic, often not agreeing. I took the pains to embody many of these points in a letter, to which she made the following reply:

Dr. A. Wilder, August

My dear Sir:

Your kind favor at hand only to-day, for my friend Mr. Marquette has proved an inaccurate postman, having some sun-struck patients to attend.

There are many parts in my Book *that I do not like* either, but the trouble is I do not know how to get rid of them without touching facts which are important, as arguments. You say that when I prove something, I prove it too much. There again you are right, but in such a work—(and the first one of some importance that I ever wrote, having limited myself to articles) in such a work when

facts crowd and elbow each other in my brains, really one does not know sometimes where to stop. Your head is fresh, for you read it for the first time. Therefore you see all the faults and shortcomings, while my overworked brains and memory are all in a sad muddle, having read the manuscripts over and over again. I am really *very,* very thankful to you for your suggestions. I wish you made more of them.

Do you think the Phenicians were an Ethiopian race? Why? They have certainly mingled much with them, but I do not see well how it can be. The Phenicians were the ancient Jews, I think, whatever they have been before. Josephus admits as much, unless it is a hoax to escape other accusations. The biblical mode of worship and the bloody sacrifices in which the Patriarchs and other "chosen ones" delighted are of a Phenician origin, as they belonged in days of old to the Bacchic and Adonis Phenician worship. The Adonis is certainly the Jewish Adonai. All the Phenician deities can be found in Joshua as well as their temples. XXIII, 7. Herodotus traces the circumcision to them. The little bulls of the Jews—the Osiris-Bacchus-Adonis—is a Phenician custom. I think the Phenicians were the Canaanites. When settled in Jerusalem they appear to have become friends. The Sidonian Baal-Adonis-Bal is closely related to their Sabean worship of the "Queen of Heaven." Herodotus shows that the Syrians—the Jews of Palestine—lived earlier on the Red Sea, and he calls them Phenicians. But what puzzles me is to reconcile the type. The Jews appear to have *never* intermarried among other nations—at least not to the extent to change their type. They have *nothing* Ethiopian about them. Will you tell me your reasons and oblige?

You told me in a previous letter that the Ethiopians have anciently dwelt in India. In Western India there is in a temple the statue of Chrishna, and he is a splendid black Ethiopian with woolly hair, black lips and flat nose. I trace every or nearly every ancient religion to India because of the Sanskrit names of the gods of every other nation. If you trace them etymologically, you are sure to find the root of every god (of the Aryan family) in Sanskrit, and many of the Semitic gods also, and that before the Aryans broke up towards the South and North. Every Slavonian Deity can be traced back to India, and yet the word *Bog,* the Russian word for God, is a derivation from *Gosped;* gosped in Hospodar or gospodar, "the Lord," seems to come right from the Babylonian Bel, Baal, or Bal. In Slavonian and Russian, *Bjeloybog* means literally White God, or the God of the Day,—Good. Deity, as *Teherno-bog,* is

Black God—the Evil, Night-Deity. The Tyrian god was Belus—Babylonian Bel, and *Bok* means Light, and *Boga* the sun. I derive Bacchus from this—as a Sun god. I suppose we ought, in the derivation of the names of all these gods, take in consideration the aspiration. The Semitic *S* generally softens to *Ah* in the Sanscrit. The Assyrian San becomes in Sanscrit Ahan; their Asuria is Ahura. *As* is the sun-god and *Ar* is a sun-god. Assur is a Syrian and Assyrian sun-god; Assurya is one of the names of the Sun (see M. Miller). It was the rule of Bunsen to soften the s to u. Now *As* means life and *Asu* Spirit, and in India, even in Thibet, the life principle, the great agent of Magic, the Astral light by which the Lamas and Siamese priests produce their wonders,—is written Akasa, pronounced Ahaha. It is the life-principle, for it is the direct magnetism, the electric current proceeding from the Sun, which is certainly a great Magnet, as the ancients said, and not as our modern scientists will have it.

I have studied some of the old Turanian words (beg pardon of philology and Science) in Samarkand with an old scholar, and he told me that he traced somehow the deities of every subsequent nation a great deal further back than the Aryan roots before the split of the nations. Now, Max Muller does not concede, it seems to me, anything positive or exact as roots beyond the old Sanscrit, and *dares* not go further back. How do you account for that? You say that the Chaldeans were a tribe of the Akkadians, come from Armenia. This is Rawlinson's view. But did you trace the primitive Akkadians back? I have been living for a long time at the very foot of Mount Ararat, in Erivan, where my husband was governor for twenty-five years, and we have profound scholars among some Armenian Monks in the Monastery of Etchmiadjene, the dwelling-place or See of the Armenian Patriarch (the Gregorian). It is but a few verstes from Erivan. Abieh, the well-known geologist and archeologist of the Russian government, used to say that he got his most precious information from Nerses, the late Patriarch. In the garden of the very house we lived in was an enormous column, a ruin from the palace of Tyridates, all covered with inscriptions, about which the Russian government did not care much. I had them all explained by a monk of Nerses. I have reasons to think the Akkadians came from India. The Bible *mandrakes* were never understood in their Cabbalistic meaning. There is a Kabbala older than the Chaldean. Oannes has never been traced to his origin; but, of course, I cannot, at least *I must not,* give to the world its meaning. Your article on the Androgynes is splendid. I did not *dare*

write it in my book. I think the Amazons were Androgynes and belong to one of the primitive cycles. You do not prove them *historically,* do you?

I will certainly adopt your suggestion as to *Job.* I see you have more of *Cabbalistic intuition* than I thought possible in one *not* initiated. As to the chapter of explanation about the Hierophants, the Florsedim and others, please suggest where it ought to come in and what it should cover. It seems to me that it will be difficult for me to explain what *I am not allowed to,* or say anything about the exoteric part that intelligent people do not already know. I am a Thibetian Buddhist, you know, and pledged myself to keep certain things secret. They have the original *book of Yasher* and some of the lost manuscripts mentioned in the Bible, such as the *Book of War,* as you knew, perhaps, in the *old place.* I will write to General Kauffman one of these days to Teschkent, where he is General Governor for the last ten years, and he can get me all the copies and translations from the old manuscripts I want. Isn't it extraordinary that the government (Russian) does not care more about them than it does? Whereto do you trace the lost tribes of Israel?

I suppose I gave you the headache by this time, so I close; I will forward you Saturday the last chapters of the Second Part if I can, but this part is not finished yet and I want your advice as to how to wind it up.

Truly and respectfully yours,

H. P. BLAVATSKY

*Note.**—Perhaps there should be some reply made here to these inquiries, though it seems hardly in keeping. It is true that Herodotus states that the Phoenicians came from the country of the Red or Erythrean Sea, which washes Arabia.

Mr. J. D. Baldwin classifies them as "Cushites," in which race he includes the Arabians and the dominant dark people of India, but not the African tribes. The Cushites of Asia are the Ethiopians of classic times. Although the Phoenicians were styled Kaphts by the Egyptians, and the Philostians are said to have migrated from Kaphta, it has been quite common to identify the Phoenicians with the Canaanites of the Bible. Whether anciently the Jews were of the same people, there must have been a close relation, and we find in the Bible that no exception was taken to intermarriage till the time of Ezra and Nehemiah. Probably the type was established

*By Dr. Wilder.

subsequent to that period. "Ephraim is a Canaanite," says the prophet; "deceitful balances are in his hand, and he loveth to oppress."

I think that Godfrey Higgins and Moor in the "Pantheon" denominated the figure a "Buddha" and negro, that Mme. Blavatsky describes as Krishna. True, Krishna had another name, and this term signifies black. But when India is named, it is not definitely certain how far it extended, or differed from the Asiatic Ethiopia. The Akkadians may have come from that part of Asia; the term signifies Highlands. But the Chaldeans, their supposed successors, are called Kasdim. In the Bible Xenophon wrote of Chaldeans, natives of Armenia.

The ensuing autumn and winter I delivered a course of lectures in a medical college in New York. This brought me from Newark several times each week and gave me an opportunity to call at the place on West Forty-seventh Street if there was occasion.

During the season previous Baron de Palm had died in Roosevelt Hospital. He was on intimate terms with the family group in West Forty-seventh Street, and had received necessary attentions from them during his illness. Whatever he possessed of value he bestowed upon them, but with the pledge or condition that his body should be cremated. This was a novel, not to say a shocking idea, to people generally. There was but one place for such a purpose in the United States. Dr. Francis Le Moyne had constructed it at Washington, in Western Pennsylvania. He was an old-time abolitionist, when this meant social proscription, and in 1844 was the candidate for the Liberty Party for Vice-President. He had advanced views on the disposal of the dead and had built the crematory for himself and family. The arrangements were made for the cremation of the body of the deceased Baron, as soon as winter had come to permit its transportation from New York. Colonel Olcott had charge of the matter. Being a "newspaper man" and rather fond of display, he induced a large party to go with him to see the first cremation in America. This was the introduction of this practice into this country.

During his absence I called at the house on Forty-seventh Street, but my ringing was not answered. I then wrote a note stating my errand. Madame Blavatsky answered at once as follows:

My dear Doctor:

Now, that's too bad, but I really think you must have rung the *wrong* bell. I did not go out of the house for the last two months, and the servant is always in the kitchen until half-past nine or ten. Why did you not pull all the bells one after the other? Well, you must come Monday—as you have to come to town, and stop over till Tuesday. You can attend your College and sleep here the same, can't you? And Olcott will be back to talk your law business with you; but if you want something particular, or have some law affairs which are pressing, why don't you go to Judge, to 71 Broadway, Olcott's and Judge's office. Judge will attend to anything you want. He is a smart lawyer, and a faithful true friend to all of us. But of course you know better yourself how to act in your own business. Olcott will be home by Friday night, I think. I could *not* go, though they expect me there to-day. To tell you the truth, I do not see the fun of spending $40.00 or $50.00 for the pleasure of seeing a man burnt. I have seen burnings of dead and living bodies in India sufficiently.

Bouton is an extraordinary man. He says to Olcott that it is for you to decide whether it will be one or two volumes, etc., and you tell me he needs no estimate of yours! He told you "how to go to work." Can't you tell us what he told you? It is no curiosity, but business. As I am adding all kind of esoteric and other matter in Part II, I would like to know what I can write, and on what subjects I am to shut my mouth. It is useless for me to labor if it is all to be cut out. Will you please, dear doctor, tell me what I have to do? I am of your opinion about Inman; but *facts are facts*. I do not go against Christianity, neither against Jesus of Nazareth. I simply go for the skulls of theologians. Theology is neither Christianity nor religion. It is human and blasphemous flapdoodle. I suppose anyone understands it. But how can I make a parallel between heathen and pagan worship and the Christian unless I give facts? It is facts and scientific discovery which kills exoteric and fetish-worshipping Christianity, not what Inman or I can *say*. But laying Inman aside, read "Supernatural Religion" which had in less than 18 months six editions in England. The book is written by a Bishop, one of the most learned Theologians of the Church of England. Why, he kills divine *Revelation* and *dogmas* and *Gospels* and all that. * * *

I have received letters from home. My aunt sends me a piece of poetry by the famous Russian author and poet—J. Tourgeneff.

It was printed in all the Russian papers, and the Emperor has forbidden its publication from consideration (and politics I suppose) for old Victoria. My aunt wants me to translate it and have it published here in the American newspapers, and most earnestly she appeals for that I cannot write poetry. God knows the trouble I have with my prose. But I have translated every line *word for word* (eleven quatrains in all). Can you put them in verses so as to preserve the rhyme and rhythm, too? It is a splendid and thrilling thing entitled "Crocket at Windsor," the idea being a vision of the Queen, who looks upon a crocket game and sees the balls chased by the mallet, transformed into rolling heads of women, girls and children tortured by the Turks. Going home; sees her dress all covered with gore, calls on the British rivers and waters for help to wash out the stain, and hears a voice answer, "No, Majesty, no; this innocent blood,"—"You can never wash out—nevermore," etc.

My dear Doctor, can you do me a favor to write me half a page or so of a "Profession of faith," to insert in the first page or pages of Part II? Just to say briefly and eloquently that it is not against Christ or the *Christ*-religion that I battle. Neither do I battle against any *sincere, true* religion, but against theology and Pagan Catholicism. If you write me this, I will know how to make variations on this theme without becoming guilty of false notes in your eyes and the sight of Bouton. Please do; you can do it in three minutes. I see that none of your symbologists, neither Payne Knight, King, Dunlap, Inman, nor Higgins, knew anything about the *truths* of initiation. All is *exoteric* superficial guess work with them. 'Pon my word, without any compliment, there's Taylor alone and yourself, who seem to grasp truth *intuitionally*. I have read with the greatest pleasure your edition of the "Eleusinian and Bacchic Mysteries"! You are right. Others know Greek better, but Taylor knew Plato a thousand times better; and I have found in your short fragments much matter which for the life of me I do not know where you could have learned it. Your *guesses* are so many *hits* right on the true spot. Well, you ought to go East and get initiated.

Please come on Monday. I will have a bed ready for you Sunday, Monday, and Tuesday, and I will be expecting you to dinner all these days. If you cannot come until Monday, do tell me what instructions Bouton gave you, and what are the precise orders for *mutilations,* will you?

Esoterically yours in true Platonism,

H. P. BLAVATSKY

MATERIALISM AND "MYSTICISM"

THERE exists an interesting little chapter of the history of science, such as one encounters every now and then. It seems that Kepler was the first after the Dark Ages to put forth the theory that the tides were caused by the moon. Galileo, who narrowly escaped the *auto de fe* for heresy because of having told the truth about the solar system, deplored the publication of such a theory by a man of science as something "tending to bring back the occult into science." The evidence indicates that an elucidation of the law of gravitation was delayed about fifty years by Galileo's naïve materialism.

Galileo's attitude is an exact parallel to that of the modern mechanistic biologist, who fights vitalism and entelechism tooth and nail on exactly the same grounds, innocently oblivious of the fact that to this day no force, physical, mental, or spiritual, is known except by its effects—and except by the man who studies it within his own consciousness. Physical energy is essentially unknowable by physical means, since it appears only in connection with matter; and matter is just as unknowable, since it appears only in connection with energy. Two complete unknowns unite to present a series of sensations to a third unknown—consciousness; and this makes up the whole of the experienced physical world. Yet those who burrow, like blind moles, into the dark earth of materialism, claim that this shadowy surface of unknown forces is *all* that is!

Matter, energy, and consciousness manifest themselves as physical experience only at the exact point where they are knotted together; in their essential nature they stretch out into an infinity unknowable and unreachable by any physical means. Any man who undertakes in earnest the mental and spiritual self-discipline of the ancient philosophers can find *in himself* a far more intimate and understandable relationship of these unknowns than can be had by any purely physical experimentation. That is why the mystics, writers, and dreamers in general, almost always anticipate great discoveries; they have learned to look directly upon realities—realities which may seem like "imagination" to those credulous minds who consider physical manifestation as the be-all and end-all of existence.

Certain of the ancient Indian teachers discovered great scientific truths by introspective insight, as did the Greeks, who were the real founders of modern science. By the same means Jacob Boehme,

the mystic, anticipated Newton's discoveries (there is some evidence that Newton really derived his inspiration from Boehme's works). That is how Edgar Allen Poe anticipated the dispersion theory of the Universe long before its modern discoverers were even born; and that is why we had a Jules Verne, and a long line of prophets reaching back through the ages. Events exist in their essentials long before they are precipitated into the physical world, and continue to exist in eternity after they pass through it. This is "mysticism" but it is also, nowadays, strict science.

THE "DAILY INITIATION"

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the "daily initiation" of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.* —W.Q.J.

STUDIES IN THE "GLOSSARY"

I

FEW Theosophists have realized the place and value of H. P. Blavatsky's *Theosophical Glossary* as part of the recorded Message of this age. Because we do not, as a race, follow the practice of synthesizing what we read, of correlating the teachings found in one place with those found in another, it might be that we fail to tap the great reservoir of philosophy contained not only in the pages of this book, but in the whole body of Theosophical literature. However pleasant it may be to skim through the *Glossary* and to marvel at the extraordinary facts there set down, a collection of isolated facts makes no philosophy, any more than a pile of bricks makes a building. Before there can be a philosophy, there must be plan, there must be synthesis, and there must be a directing intelligence to mould the materials into a unified whole. It was not the aim of the Teachers, in any one of their works, to hand to men a ready-made philosophy, complete in all details, with nothing left for them to do. What they did was to gather the materials from other and distant places; they supplied the *plan,* without which no building can be; ours is the task to fashion the materials and fit them for placing in the final structure. Then only can one be said to possess a philosophy of his own; then only does he become in fact and in truth *a philosopher.*

The *Ocean of Theosophy,* by William Q. Judge, is a structure of this kind, a perfect example of the task to be done, and in it we see the work of a Master builder. Through it, many clear-seeing students have come to perceive the *plan,* for its cyclic study impresses upon the mind the general outlines of the ancient Wisdom Religion. In the minds of some the *Ocean*-plan has come to be a sort of touch-stone or design, a perfectly proportioned pattern, to which all else is related, and into which all else is fitted. But the Ocean, *as a plan,* is far broader than the mere ideas contained in the pages of the book, however comprehensive they may be. The *Ocean,* as a plan, is universal and all-inclusive. It embraces the entire Secret Doctrine in its purview—yet, it is a plan so complete that no detail is too small to find therein its proper place.

This series of studies in H. P. Blavatsky's *Glossary* will be pursued from the point of view of the *Ocean of Theosophy.* It is not intended to be a word-for-word rendering of H.P.B.'s own statements, though

this is done wherever possible. It is rather a treatment of ideas. By studying conjointly the writings of H. P. Blavatsky and Wm. Q. Judge, the student not only will recognize the community of knowledge and complete accord that existed between them, but from them he will learn Theosophy pure and simple. References will be given at the end of each installment so that students may check for themselves the authenticity of statements made.

* * * * *

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child.[1] It is "Divine Wisdom," the substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely *divine ethics;* the definitions in dictionaries are pure nonsense, based on religious prejudice and ignorance. It is that "faith" which, being primordial, and revealed directly to human kind by their *progenitors* and informing *Egos,* required no "grace," nor *blind* faith to believe, for it was *knowledge.* The "Kshatriya Kings" were in olden times, like the King-Hierophants of Egypt, the receptacles of the highest divine knowledge and wisdom, the *Elect* and the incarnations of the primordial divine Instructors—the Dhyani Buddhas or Kumaras. Pot-Amun, of ancient Egypt, is credited with having been the first to teach Theosophy, or the outlines of the Secret Wisdom-Religion, to the uninitiated.

Theosophy is the one religion which underlies all the now-existing creeds. There was a time, aeons before even the *Upanishads* were written—themselves the echo of the primeval Wisdom-Religion—when there was on earth but one "lip," one religion and one science, namely, the speech of the gods, the Wisdom-Religion and Truth. This was before the fair fields of the latter, overrun by nations and many languages, became overgrown with the weeds of intentional deception, and national creeds invented by ambition, cruelty and selfishness, broke the one sacred Truth into thousands of fragments. *Secret Doctrine* is the general name given to the esoteric teachings of antiquity; in Sanskrit, *Bodhidharma,* meaning Wisdom-Religion, or the wisdom contained in *Dharma* (ethics).

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[1]Italics indicate quotations from the *Ocean.* This first "Study" is correlated with Chapter I of the *Ocean.*

The ancient Chaldee legends speak of a religious teacher coming to them *out of the sea,* half fish, half man. The hidden meaning becomes clear to the Occultist, once he is told that this being (Oannes) was accustomed to pass the day among men, teaching; and when the Sun had set, he retired again into the sea, passing the night in the deep, *"for he was amphibious," i.e.,* he belonged to two planes: the spiritual and the physical. For the Greek word *amphibios* means simply "life on two planes," from *amphi,* "on both sides," and *bios,* "life." The word was often applied in antiquity to those men who, though still wearing a human form, had made themselves almost divine through knowledge, and lived as much in the spiritual super-sensuous regions as on earth.

The Theosophist agrees with Prof. Huxley in the assertion that there must be beings in the universe whose intelligence is as much beyond ours as ours exceeds that of the black beetle, and who take an active part in the government of the natural order of things. These beings are men who were perfected in former periods of evolution, Nirmanakayas, who, whether during life or in the *post mortem* condition, have become members of that invisible Host which ever protects and watches over Humanity within Karmic limits. Instead of going into selfish bliss, to which they are entitled as the result of long lives of effort, they choose a life of self-sacrifice, an existence which ends only with the life-cycle of the Manvantara, in order to be enabled to help mankind. Whatever objection may be brought forward against this doctrine; however much it is denied, because, forsooth, it has never been hitherto made public in Europe and therefore since it is unknown to Orientalists, it must needs be "a myth of modern invention"—no one will be bold enough to say that this idea of helping suffering mankind at the price of one's own almost interminable self-sacrifice, is not one of the grandest and noblest that was ever evolved from human brain.

The most intelligent being in the universe, man, has never, then, been without a friend, but has a line of elder brothers who continually watch over the progress of the less progressed, preserve the knowledge gained through aeons of trial and experience, and continually seek for opportunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul. And they all work for the race in many different ways. Thus, Oannes, known in the Chaldean "legends" as the "man-fish," came to the early Babylonians as a reformer and an instructor. Appearing from the Erythræan Sea,

he brought to them civilisation, letters and sciences, law, astronomy and religion, teaching them agriculture, geometry and the arts in general; everything, in fact, that could humanise them.

In every age and complete national history these men of power and compassion are given different designations. They have been called Rishis, Arhats, Narjols, Dhyanis, Serpents or Dragons, Innocents, Sons of the Fire-mist, and what not. But one of the few words that have survived the wreck of the first universal language is the word *Naga* (Sanskrit), meaning "wise serpent," a symbol-name for adepts. The *Naga* is ever a wise man, endowed with extraordinary magic powers. When the Brahmans invaded India they found a race of *wise* men who were called Nagas, men who were the teachers of other races and became likewise the instructors of the Hindus and the Brahmans themselves. Moreover, a tradition states that Apollonius of Tyana was instructed in magic by the *Nagas* of Kashmere. After crossing the Hindu Kush, Apollonius was directed by a king to the *abode of the Sages,* whose abode it may be to this day, by whom he was taught unsurpassed knowledge.

In Central and South America, which were known to the ancient Aryans, the Adepts, High Priests and Initiates were called *Nagas,* and sometimes *Uragas.* Every tradition, oral and written, shows Arjuna travelling five thousand years ago to Patala (America) where he married Ulupi, the daughter of the King of the Nagas. The Puranic tale is based on a historical fact. *Nagal* to this day is the name in Mexico of the chief medicine men, and was that of the chief adepts in the twilight of history. The aborigines use the word from Behring Straits down to Uruguay, where it means a "chief," a "teacher," and a "serpent."

But irrespective of all disputes as to specific names, there is sufficient argument and proof to show that a body of men having the wonderful knowledge described above has always existed and probably exists today. Porphyry describes them as "the learned men who are engaged among the Persians in the service of the Deity" and says that they are called *Magi.* The Magians were priests of the fire-god; and we find them among the Assyrians and Babylonians, as well as among the Persian fire-worshippers. The three Magi that are said to have made gifts of gold, incense and myrrh to the infant Jesus, were fire-worshippers like the rest, and astrologers; for they saw his star. The tradition that Nagas washed Gautama Buddha at his birth, protected him and guarded the relics of his body when dead, points again to the Nagas being only wise men,

Arhats, and no monsters or Dragons. Quetzal-Coatl, the serpent-god in the Mexican Scriptures and legends, is a great Initiate of antiquity, who received the name of "Serpent" on account of his wisdom, long life and powers. He was referred to as a "son of the snakes," one admitted "to the snake's hole," which means an Adept admitted to the Initiation in the secret chamber of the Temple. "Hierophant" is a title belonging to the highest Adepts in the temples of antiquity, and the Hierophants of Egypt and Babylon were teachers and expounders of the Mysteries, and the Initiators into the final great Mysteries. The Hierophant represented the Demiurge, and "it was forbidden even to pronounce his name before an uninitiated person. He sat in the East, and wore as a symbol of authority a golden globe suspended from the neck. He was also called *Mystagogus*." In Hebrew and Chaldaic the term was *Peter*, the opener, discloser; hence the Pope as the successor of the hierophant of the ancient Mysteries, sits in the Pagan chair of St. Peter. All this is proof that the great Adepts have always existed, and also shows how the later and declining races ever imitate their predecessors when the true doctrine becomes obscured upon the rise of dogma and priesthood.

The story of Avicenna, the Persian philosopher, born in 980 A.D. is about a member of one of the ancient orders of Adepts. On account of his surprising learning he was called "the Famous," and was the author of the best and the first alchemical works known in Europe. All the Spirits of the Elements were subject to him, so says the legend, and it further tells us that owing to his knowledge of the Elixir of Life, he still lives, as an adept who will disclose himself to the profane at the end of a certain cycle.

Plato and Pythagoras of the Greeks are two other Initiates of great renown. Plato was the pupil of Socrates and the teacher of Aristotle. His writings are known the world over. It was Pythagoras who was the first to teach the heliocentric system, and who was the greatest proficient in geometry of his century. He seems to have travelled all over the world; he studied the esoteric sciences with the *Brachmanes* of India, and astronomy and astrology in Chaldea and Egypt. He is known to this day in the former country under the name of Yavanacharya ("Ionian teacher"). It was he also who created the word "philosopher," composed of two words meaning a "lover of wisdom"—*philo-sophos*. The same chapter of human history which contains the names of Plato and Pythagoras is illuminated also by those of Hippocrates, Anaxagoras, Proclus,

Xenophilus, and Iachus, the Egyptian physician, whose memory, according to Aelian, was venerated for long centuries on account of his wonderful occult knowledge. And thus we have a Septenate of Adepts, *the record of whose deeds can not be brushed aside as folly and devoid of basis.*

Hippocrates was a famous physician who flourished at Athens during the invasion of Artaxerxes, and delivered that town from a dreadful pestilence. He was called "the father of Medicine." Having studied his art at the temples of Aesculapius, he became an Initiate and the most proficient healer of his day, so much so that he was almost deified. His learning and knowledge were enormous. Galen says of his writings that they are truly the voice of an oracle. Anaxagoras was a famous Ionian philosopher who lived 500 B.C. Socrates, Euripides, Archelaus and other distinguished men and philosophers were among his disciples and pupils. It was he who taught the theory of Chaos, on the principle that "nothing comes from nothing"; and of atoms, as the underlying essence and substance of all bodies, "of the same nature as the bodies which they formed." Antedating modern science by over 2,000 years, he taught that the stars were of the same material as our earth, and the sun a glowing mass; that the moon was a dark, uninhabitable body, receiving its light from the sun; the comets, wandering stars or bodies; and over and above the said science, he confessed himself thoroughly convinced that *the real existence of things,* perceived by our senses, could not be demonstrably proved. Iachus is credited with having stopped epidemics simply by *certain fumigations,* and cured diseases by making his patients inhale herbs.

NOTE.—The words or definitions in the *Glossary,* from which the foregoing study is made, are as follows: Theosophia; Wisdom Religion; Upanishads; Pot-Amun; Secret Doctrine; Bodhidharma; Mitre; Oannes; Nirmanakaya; Annedotus; Rishis; Rahat; Narjol; Dhyani Pasa; Kuklos-Anagkes; Innocents; Adi; Naga; Nagadwipa; Apollonius of Tyana; Ulupi; Uragas; Kauravya; Magi; Mage; Naga; Quetzo-Cohuatl; Votan; Hierophant; Avicenna; Plato; Pythagoras; Hippocrates; Anaxagoras; Proclus; Iachus; Xenophilus.

WESTERN THEOSOPHISTS

Western theosophists need patience, determination, discrimination, and memory, if they ever intend to seize and hold the attention of the world for the doctrines they disseminate. —W.Q.J.

AMONG YOUTH-COMPANIONS

MAX had majored in science at the university, and, on first contacting Theosophy, he had been disturbed by the numerous statements in the teachings which praised the "ancients," and set modern science, rather patronizingly, in second place. When, therefore, his friend Carl, who was now taking that same course, emerged from his first *Ocean* class with a quizzical look in his eyes, Max had no need to enquire as to the cause.

"I'd guess that you are wondering how Theosophy fancies itself so far above science as to be in the position to reprove, chastise, encourage, and, most casually, instruct it, much as a parent would a dull, but earnest child," he suggested, "—while the ancients pick off all the laurels."

Carl made a rather surprised acknowledgment. "Why, yes! You express me very eloquently! I can't see how any intelligent person can object to *facts!*"

"Well, I had a similar reaction when I first came to the Lodge. It wasn't so much that I thought science was infallible and not to be questioned—," here Max tested his ground with a side-long glance at his friend, and was relieved to see that his feeler drew no fire. "It wasn't that I thought *that,* but I *did* feel that any criticism of science, to be valid, had to have a sounder—more 'scientific,' if you will—basis than that provided by the ancient philosophers and sages. I felt that somehow the achievements and discoveries made by science were not given adequate appreciation. In short, it looked as if Theosophy professed to 'know it all' already."

" 'Them's my sentiments,' exactly," Carl admitted, feeling considerably disarmed already by this anticipation of his reaction. "I don't object to objections to science, but still its achievements ought to be respected."

"You will come to find out that they are," Max answered. "The Teachers, far from opposing or discouraging the advance of science, rather hailed each new discovery, since it drove science 'a step onward,' that much closer to the imponderable world which revolves as yet unknown within, around and through our physical globe. It may seem that Madame Blavatsky and Mr. Judge were at times a little hard on the scientists of their day. But we have only

to read in the scientific journals of those years to convince ourselves that such reproofs as were given were richly deserved—we wonder at the Teachers' forbearance!

"You must remember that in those days Theosophy was little known and less respected by the common man, who was bound by the dogmas of an entrenched orthodoxy and the dictates of the rising giant, Science. Theosophy had to fight for recognition. It was a fight not against the religious *spirit,* nor the scientific *spirit,* but against their unworthy crystallizations. Theosophy, as H.P.B. reiterated in as many ways as ingenuity could devise, is the friend of 'all original thinkers'; it has its home 'wherever thought has struggled to be free'."

Max paused for breath, and Carl took the opportunity to insert a question, before his usually reserved and self-contained friend could take flight again.

"Then you would say that Theosophy has no quarrel with either science or religion—considered in their essential nature?" he inquired. "That is, science considered simply as accumulated knowledge, systematized and formulated with reference to the discovery of general truths or the operation of general laws?"

"And religion—taken in its only defensible sense—a bond uniting all men together," added Max. "For religion is not, as some have negatively conceived it, a bond restraining and limiting men. Such a notion could be held only by one who was himself bound—by his conception of an outside creator. With neither science nor religion, truly conceived, could Theosophy be in conflict. Truth never opposes truth, though the greater knowledge may encompass the lesser. Truth is one, and so cannot be really divided."

"Of course." There was nothing vague about Carl's agreement. "Science struggled through centuries for freedom of investigation, and should be the first to hail and support other would-be investigators. If it does not support unorthodox inquiry, when pursued with sincerity, then it is no less despotic than the religion it fought to supplant."

They walked on for a few minutes in silence. Then Carl said thoughtfully, "You know, I begin to see a little more clearly the situation which faced Theosophy at its presentation. Precipitated into a world dominated by moral dogmas on the one hand, and material dogmas on the other, it would never have made headway by a placid statement of its principles. The hope for Theosophy

lay in arousing men to think, to question,—to oppose, if necessary. That could be accomplished only by making bold statements which would challenge men's ignorance as well as their knowledge."

"That is the explanation of many of the 'controversial' passages in the *Ocean,*" responded Max. "Also, that chapter on cycles we were reading tonight shows how Theosophy has continually pointed out to Science the 'high road.' Theosophy identifies the landmarks which distinguish metaphysics from physics, knowledge from facts—"

"And both of these from fables—not to leave Church dogmas out," added Carl, who, while he became more and more convinced of the inadequacies of science, would not let it stand as a "vicarious atonement" for religion. "By the way," he went on, "I couldn't help noticing the 'super-science' in that chapter. For instance, where Mr. Judge gives the causes for various cataclysms which engulf the world at the end of a great cycle. He mentions the scientific explanation, and then proceeds to show how short a step science has taken toward the real understanding of these phenomena, by revealing the metaphysical cause."

"Notice, too, that the metaphysical cause is not just a vapid generalization to the effect that all such effects proceed from man," Max pointed out. "Mr. Judge there shows that Theosophy is indeed a key that will fit all the locks of the departments of nature and of man. So, he meets science on its own ground, and subdues it with its own weapons. After stating the ultimate cause of all such phenomena, he obligingly brings it down a step closer to our near-sighted view. Scientists can perhaps perceive the gulf between the effects they observe and tabulate, and the primary and fundamental causes which underlie them. To bridge that gulf requires, as H.P.B. has often pointed out, a well-developed intuition, a faculty which is as much scoffed at by modern science as it was sought after by ancient science."

"That bridge you refer to, I presume, is the 'electrical and magnetic changes' which are the underlying causes of earthquakes, floods, fire and ice cataclysms?" queried Carl.

"Yes," returned Max, "and you'll find that those same elements —electricity and magnetism, underlie all phenomena. The reason for that, of course, is that the world we see is but a material shell, animated and impelled by that inner, astral world, which is the true invisible physical. Toward that world Mr. Judge hopefully

points Science, so that it may no longer be 'cut off from the immense and real field of experience which lies within the visible and tangible worlds'."

"Wait a minute, there," cried Carl. "That's the first I've heard about this *astral* substance. I didn't notice it mentioned in the chapter we were reading tonight."

Carl being a careful reader, with a scientist's memory for terms, Max was not disposed to doubt his statement. "That's a good one on me," he chuckled. "I guess I unconsciously substituted 'astral' for 'electrical and magnetic' whenever I came across them. That took some doing on W.Q.J.'s part," he continued to himself, "—explaining the dissolution of globes as determined by man, a spiritual being, without once mentioning the word 'astral'." Turning to his friend, he said, "Earlier in the *Ocean,* Mr. Judge treats of astral matter quite fully, referring to it as electrical and magnetic in its essence. In astral matter is the pattern and matrix for every form, and the astral form is the vehicle of the vivifying principle of our earthy matter."

Carl considered this for a moment, then said, "Well, in what way does this astral matter make it possible for man to destroy the globe?"

"This is where you come to realize that the *Ocean,* like Theosophy itself, is a synthesis," Max replied. "In still another chapter, Mr. Judge makes the statement that the thoughts of man make electrical and magnetic links between matter and the mind. Thus, the meeting-ground of mind and matter—the plane of sublimated matter and of materialized mind—is that astral plane. It is the link between the thinker and his action. In fact, it makes of every thought an action, because of its measurable effect on this finer matter. That may not help you much," Max finished, as they approached the parting of their ways, "but it will give you an idea, perhaps, of what Theosophy holds for the unprejudiced investigator —whether scientist or layman."

"It certainly does," Carl agreed enthusiastically. "In fact, I think I'll enroll for a 'major in Theosophical science,' and join that *Ocean* class, too!"

Cycles will run their rounds whether we are conscious of the fact or not, but, by being conscious of cycles, we are able to take advantage of them. To hold on strongly during a falling cycle is as necessary as to make the proper advance during a rising cycle.

—R.C.

ARGUMENTS ON REINCARNATION

II: Mind and Matter

ALL material existence reduces mathematically and scientifically into a single substratum. How about thought, will, and feeling, upon the evolution and action of which in connection with matter, necessarily hangs the question of reincarnation? The mutual convertibility of thought, will, and feeling is the universal *internal* experience of every human being; thus they are all phases of some *one* force or quality. In this inner region every one can study for himself, at no cost, correlations which in the realm of objective substance can only be had with costly physical apparatus and cumbersome formulas.

But is this *one* mode of being which exhibits itself as thought, will, and feeling, also one with that which exhibits as energy, matter, space, and time? Obviously, they are connected; material conditions affect mental ones; mental conditions affect and can control material ones. Let us allow a modern scientist* to speak on this:

> In this, our universe, affections, emotions and aspirations, thought, wisdom, will, matter, light, gravitation and life are the great fundamentals. How are these related to each other? That is the question.

To part of which the answer suggested in the following pages is that matter is but imprisoned light, and all the rest of material nature the consequence of this.

As regards the other question—of the relation of thought, will, emotions, awareness, psychism, to this material basis—it is suggested by Dr. Mathews that these are the universal accompaniment of light, whether that light be radiant, or whether it is imprisoned in space to make an electron. And that all of these phenomena, physical and psychical, are but the varied expression of the ceaseless flux and activity of a fundamental substance, essence, or continuum—the ether of space-time—of action and being (of non-matter), of a four dimensional solid-fluid every part of which is conceived to be in an intense and oriented vertical motion.

Compare Dr. Mathews with a very ancient book on reincarnation —the *Bhagavad-Gita*:

> I am the father and mother of this universe, the grandsire and the preserver . . . I am the origin and dissolution, the receptacle, the storehouse, and the eternal seed. I cause light and heat and rain. . . .

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*Albert P. Mathews, *The Nature of Matter, Gravitation, and Light*, pp. 10-11.

> I am death and immortality; I am the cause unseen and the visible effect. . . . Subtle perception, spiritual knowledge, right judgment, patience, truth, self-mastery; pleasure and pain, prosperity and adversity; birth and death, danger and security, fear and equanimity, satisfaction, restraint of body and mind, alms-giving, inoffensiveness, zeal and glory and ignominy, all these various dispositions of creatures come from me. . . . I am the Ego which is seated in the hearts of all beings; I am the beginning, the middle, and the end of all existing things. . . . I am endless time itself, and the Preserver whose face is turned on all sides. I am all-grasping death, and the birth of those who are to be.

Throughout the ancient Sanscrit runs this grand symphony of the One origin of all things, and to the aspirant for wisdom is constantly repeated *"That* thou art!" Nothing more and nothing less did Jesus—who also taught reincarnation—mean, in teaching "In Him we live, and move, and have our being."

Now, how did the despised and "superstitious" philosophers of the "night" of Indian time come to present exactly the same doctrine as the very respectable modern Dr. Albert P. Mathews, Professor of Biochemistry, University of Cincinnati?

Revert to the concept that thought and matter are phases or aspects of a single Source. If so, then obviously Truth can be approached either by a study of matter or a study of consciousness; the laws of nature can be ascertained either by apparatus or by the power of mind following certain rules.

The latter is the method by which ancients discovered the One Source and—Reincarnation. Modern Science, using the opposite approach, has discovered the One Source and is beginning to discover reincarnation. The ancients in their pursuit ignored many details of material manifestation; but the West to date—like the present degraded East—has ignored a universe of mental and spiritual law which would have been its salvation from multifold evils. The modern scientific Reincarnationist tries to bring together the best results of both Paths.

There is a faculty of the human mind, which is superior to all which is born or begotten. Through it we are enabled to attain union with the superior intelligences, of being transported beyond the scenes and arrangements of this world, and of partaking the higher life and peculiar powers of the heavenly ones.

—JAMBLICHUS

THEOSOPHISTS BY DEFINITION

PART of the "lesson in language" which every student of H. P. Blavatsky is taught by the study of her writings is that one idea may be and is rendered in as many different ways as there are minds open to a special phrasing. What, for instance, is her definition of a Theosophist? We have not one, but many. "It is easy to become a Theosophist," she wrote:

> Any person of average intellectual capacities, and a leaning toward the meta-physical; of pure, unselfish life, who finds more joy in helping his neighbor than in receiving help himself; one who is ever ready to sacrifice his own pleasures for the sake of other people; and who loves Truth, Goodness and Wisdom for their own sake, not for the benefit they may confer—is a Theosophist.

The complementary statement is: "He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother theosophist or not, and does not undertake his defence as he would undertake his own—is no theosophist."

These descriptions strike familiarly on the ear of one who interprets religion as ethics, who reveres the Good Man as the true man, and who believes in the practice of the virtues as the Way to Truth.

Another delineation of the Theosophist satisfies the highest aspirations of the man whose need is for a simple and inclusive philosophy, a teaching that will give the principle of tolerance the greatest breadth, depth and meaning. To such a man H.P.B. spoke when she said, "All real lovers of divine Wisdom and Truth" have a right to the name, Theosophist. "He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also,—he who preaches the gospel of good-will, teaches Theosophy."

Then, consider the individual to whom actions speak louder than words of the truth a man has to tell, to whom the plight of the orphan Humanity takes precedence over private intellectual satisfaction with a system, however complete, of philosophical abstractions. He will hear and understand the following definitions:

> Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind.

> Every Theosophist is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the amelioration of the condition of the poor.
>
> No Theosophist has the right to this name, unless he is thoroughly imbued with the correctness of Carlyle's truism: "The end of man is an *action* and not a *thought,* though it were the noblest"—and unless he sets and models his daily life upon this truth.

Where sacrifice is the keynote, a man must find more than personal development or advancement to attract him to a way of life. His objective may be the modest one of reforming himself before attempting to reform his fellows, but he must be sure that the first will lead to the second, and that his efforts, though *on* self, will not be *for* self. He belongs in the theosophical ranks, also, for "Every true Theosophist is morally bound to sacrifice the personal to the impersonal, his own *present good* to the *future* benefit of other people," and "a true Theosophist must put in practice the loftiest moral ideal, must strive to realize his unity with the whole of humanity, and work ceaselessly for others."

Finally, there are those who conceive "the larger view" of life to be spiritual perspective, and who hold that the greatest influence among human beings is the power of true ideas and ideals. The particular action, whether of personal betterment or social reform, whether toward a broad diffusion of ethics or a special training in individual virtue, is not the first concern of the man who seeks a life higher than mere physical existence in the body. In contradistinction to those who level all actions down to the plane of results, this man will not judge others simply on their power to achieve. Instead, he will allow for the limitations of circumstance and capacity which vary in different men, and direct his attention to the level at which they stand in a more free and equal position relative to each other—the plane of purpose, motive, and ideal aim. On that plane, the limitations are more directly those the individual has placed upon himself by past endeavours, training, and education. Men are equal before the occult law that he who "does all he can, does as much as he who has achieved the most, in this world of relative possibilities."

Must be a place, then, for one who seeks in Theosophy a more fundamental means of social change and universal betterment than social action *per se.* In every conceivable case, the real Theosophist must himself be "a centre of spiritual action, and from him and his own daily life must radiate those higher spiritual forces which alone can regenerate his fellow-men." To be a Theosophist, H.P.B. wrote,

"one need not necessarily recognize the existence of any special God or deity":

> One need but worship the spirit of living nature, and try to identify oneself with it. To revere that *Presence,* the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omnipresent Proteus; indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there and everywhere and nowhere; is ALL, and NOTHING; ubiquitous yet one; the Essence filling, binding, bounding, containing everything, contained in all.

> Once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought—Godward—he is a Theosophist; an original thinker, a seeker after the eternal truth, with "an inspiration of his own" to solve the universal problems.

Thus, Theosophists by definition include a wide range of human types. But are these "kinds" of Theosophists divergent groups? Are they mutually exclusive? Not possibly, for an examination of their qualifications, so to say, shows the essential unity between their seemingly disparate characteristics. Could there be a difference between helping one's brother man on every possible occasion, and being the friend of all movements for ameliorating his condition? How dissociate preaching the gospel of good-will from acting toward the establishment of good-will on earth? What is unselfish work for others *but* the radiation of spiritual influence?

The Theosophist by definition cannot be one class of strivers for perfection, and not another; nor one kind of sincere worker and not his fellow worker with different means of expressing his sincerity; nor one honest good man as distinguished from another who is good and honest, but from a different basis. "Theosophist is who Theosophy does," in the manner and to the extent he is able.

Theosophists, by definition, elude definition, for their mark is no outward sign or symbol, no formula of words, no special earthly activity or intellectual prestige. There is one touchstone alone—Theosophy. What a man knows of Theosophy, he realizes about Theosophists. The more he learns of the one, the more he meets of the other, for knowledge perfects discrimination, and illumines the true, higher characters of our fellows. "The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions." Thus it is part of Theosophical education to evolve the conviction that, as no truth

stands in fear or opposition to any other truth—but rather in complementary harmony—so, truth-seekers may be distinguished from each other, but not separated in their quest. Truth, or Theosophy, is simple and single, and this unity—acting as a cohesive force among theosophists—will be perceived differently only until it is perceived completely.

"DEAD IN EARNEST"

You will find in Theosophy just what you desire and just what you find in yourself. It will not satisfy you if you still long for selfish enjoyment; it will repel you, and send you back from its cold embrace to the dizzy whirl of the maddening dance of life, glad that there is warmth *somewhere.*

If, on the other hand, your soul is already filled with a great *unrest;* if you have already discovered the cheat, and lost the old zest of childhood, and yet unable to find anything to take its place; and if you are almost ready to despair, and count life as a failure and hardly worth the living, then, my friend, my brother, Theosophy has a message for you. It will again show you yourself and more, it will show you the meaning of life, and place you face to face with your priceless opportunities, and just in proportion to your present hopelessness and discouragement will it inspire you with zeal and with courage. It will show you the cause of failure, the cause of disease, and the cause of unhappiness, and it will give you the panacea for all these ills of life. It will banish that bane of life, *ennui,* forever. It will enable you to find within yourself the disease and its remedy, and it will put you in possession of a never-failing source of inspiration and of joy. If you desire all this, be it done unto you according to your desire. But do you really desire it? Remember the issues are with your own soul. You are both priest and penitent, and absolution can come only to a clean conscience. There can be no deception practiced. You will be alone with your own soul. . . .

The true Theosophists are not a legion, the ranks are by no means crowded. These are not measured by their occult lore, or by their mysterious power, nor yet by any worldly standard, but solely by their convictions. They are one and all *dead in earnest,* dead to all things else. They may not outwardly yet renounce, but they have inwardly relinquished, and will rejoice at the coming of the time when incidentals shall vanish and only essentials remain. These have lived in all ages, giving meaning and dignity to life, invincible and immortal. —*The Path,* January, 1889.

ON THE LOOKOUT

"The Responsibility of Peoples"

Under the above title and through the courtesy of the radical press (*Politics,* March, 1945), appears one of the most searching analyses of war guilt yet produced. The writer, editor Dwight Macdonald, is a Socialist by conviction and reputation, but his observations in this article are those of a genuine humanitarian, far above the level of partisan politics. The Theosophical student who re-reads H. P. Blavatsky's "Cyclic Evolution and Karma" in the *Secret Doctrine* will see the relevance of Macdonald's commentary to the Karma of Kali Yuga. Macdonald begins with an objective consideration of that most startlingly inhuman phenomenon —the Nazi death camps. These serve as a dramatic focus for the inevitable and logical results of a purely materialistic scale of social values.

> We may say [Macdonald writes] that those who planned and carried out such things were insane. This may have often been true, in a medical sense. But once granted the ends, the means were rational enough—all too rational. The Nazis learned much from mass production, from modern business organization. It all reads like a sinister parody of Victorian illusions about scientific method and the desirability *in itself* of man's learning to control his environment. The environment was controlled at Maidanek. It was the human beings who ran amok.

"Liberal" writers variously array themselves on the question of total German responsibility for war crimes, generally inclining to draw a sharp distinction between the Nazi superstructure and the majority of the 80 million German people. But the disturbing fact remains: the German people as a whole have, by acquiescence, if not by active participation, made possible the machinations of the Nazi system. *Why?* To the degree that we are able to answer that question, Macdonald believes, will we be able to create a less brutal world. To the extent that we seek to localize the root of evil in special people, whether individuals or nations, will we be subscribing to the essence of Nazi doctrines and allowing those doctrines final victory in a retrograde world revolution.

Moral Inertia

There is a form of psychological indulgence which permeates the aura of a civilization when materialism rises to ascendency. That indulgence is the fixing of blame for one's circumstances on external factors. Whatever the external factors, and whatever the circum-

stances, the indulgence is essentially the same. During the dark ages of Christian history, the greatest hold of the Church was in its pronouncement of ultimate irresponsibility for the individual. An *outside* moral monitor, the priest, externalized ethical judgment and the individual was largely deprived of control over his own spiritual fate. Vicarious atonement and salvation by faith completed the circuit, leaving the individual bound mind and soul by fear and ignorance, and the Church free to prosper temporally. People, as a columnist said recently, are "those strange bipeds who can be pushed around indefinitely if you just tell them that they are being made free"—and the forces inimical to human progress and enlightenment have long thrived on the use of this principle. Today, the State has become a moral monitor.

In medieval times, and among some Christian sects to this day, the scapegoats for the ills and fears of mankind are the doctrine of original sin and the personality of Satan. An age when it is believed that human motivations must ever be the result of external economic and political factors is similarly deluded. In both instances there is an abrogation of individual moral responsibility.

MANAGEMENT AND MATERIALISM

Society ever has two choices of management: responsibility voluntarily assumed by a populace imbued with a moral sense of fraternity,—or authoritarianism. Materialism, whether incorporated in Church or State, can but lead to the latter. The individual becomes a moral cipher. He blames all things distasteful upon conditions over which he imagines himself to have no control, and he accepts submergence in the power of organized authority as a means of reaching "security." In other words, *he is willing to stop thinking* if he is promised material gain or retention of present possessions. On the basis of such an analysis, it is not difficult to see the philosophical foundation for the Catholic Church's *laissez-faire* policy with regard to Nazism in Germany—until Catholic prestige and power began to be affected. This un-Christian compromise with expediency is examined by Dr. Charles Singer in *The Christian Failure* and found to be an integral part of "historic Christianity":

> The loathsome and satanic religion of National Socialism seems to have come as a surprise to Christians. It has not come at all as a surprise to some of the observers of historic Christianity. Those who have read the life of Martin Luther or Alexander VI need not be astounded at the life of Adolf Hitler.

"Things Happen TO People"

To return to Macdonald. His article is of such length and detail that we can select only the central theme and a few statements which suggest his approach to the problem. Surveying the progressive "mechanization" of government everywhere, Macdonald remarks:

> Modern society has become so tightly organized, so rationalized and routinized that it has the character of a mechanism which grinds on without human consciousness or control. The individual, be he "leader" or mass-man, is reduced to powerlessness vis-a-vis the mechanism. More and more, things happen TO people.

The article quotes a *New Yorker* interview with an Army Air Force lieutenant, who said:

> The more I think about it, and I've thought about it a lot lately, the more it looks as if I'd been a cog in one thing after another since the day I was born. Whenever I get set to do what I want to do, something a whole lot bigger than me comes along and shoves me back into place. It's not especially pleasant, but there it is.

The pattern of this age marks the increasing encroachment of the state upon the individual. Our morally indifferent, mechanical civilization responds to the control of ambitious leaders like a machine. Propaganda. Slogans. Appeal to National Security. Racism. The disease is not localized.

"A Typical Modern Problem"

The full force of the pattern is illustrated by the incident at Mare Island, Calif., last summer, when two munitions ships blew up at the naval base, killing 300 sailors. "The next day," Macdonald recounts, "the admiral in charge issued an Order of the Day in which he paid tribute to the 'heroism' and 'self-sacrifice' of the dead." But these men, Macdonald points out, were killed not because of any action or decision of their own, but because they happened to be around when the explosives went off.

> The admiral's Order of the Day was thus a fantastic distortion of reality. Yet the administrative reflex which prompted him to issue it was sound. Instinctively, he felt it necessary to give to something which was non-purposive and impersonal a *human* meaning, to maintain the fiction that men who die in modern war do so not as chance victims but as active "patriots," who heroically *choose* to sacrifice their lives for their countries.

The impersonality of the mobilized state has been abundantly demonstrated on the continent of Europe. The Germans, for instance, have impressed into service in their Army "great numbers

of Poles, Russians, Frenchmen, Italians, Czechs, Georgians, Mongolians—most of them war prisoners given a choice between starvation and service in the Reichswehr." Many of these have surrendered to the Allies—

> giving our High Command a typical modern problem. Were they allies? (But they wore the German uniform.) Or were they prisoners? (But they hated the uniform they wore.) All that could be said with certainty is that they were fought on the German side. The passive verb is intentional: the modern soldier does not "fight"; he "is fought," like a battleship or other inanimate mechanism.

"A TERRIBLE FACT"

The powerlessness of the individual is dangerously but inevitably combined with the feeling of irresponsibility which the dogmas of Church and State have fixed in the race mind. Macdonald observes:

> It is a terrible fact, but it is a fact, that few people have the imagination or the moral sensitivity to get very excited about actions which they don't participate in themselves (and hence about which they feel no personal responsibility). The scale and complexity of modern Governmental organization, and the concentration of political power at the top, are such that the vast majority of people are excluded from this participation.

This is not an age in which we can allow ourselves both "luxurious materialism" and polite sentiments, unless we mean to keep ourselves forever confused and apparently "victimized." The problem is not merely to assign responsibility for the immediate causes of world disaster, but to expose to view the underlying factors which made their operation possible. It is not a matter for righteous judgment of other nations, nor mawkish self-condemnation which overlooks the relativities of guilt, but of impartial examination of historic processes and the cycles of race and national Karma. For the lesser allegiances of time and place, we must substitute, if we can, a larger loyalty to the great objective of understanding. Are we mature enough to assume our own burden of responsibility *as individuals?*

"WHAT HAVE I DONE?"

Consider the significance of the following incident, recounted by Macdonald: A captured German official, paymaster in a death-camp, was told that he was to be hung as a war criminal. He burst into tears. "What have I done?"

> *What have I done?* These words ring true. One feels that the worthy paymaster—imagine the civilization that has produced the job of paymaster in a death camp!—is sincerely outraged by the proposal to hang him for his part in killing several million human beings. What had he done indeed? Simply obeyed orders and kept his mouth shut. It was what he had *not* done that shocks our moral sensibilities. But from the standpoint of the Organic Nation, he is no more and no less guilty than every other person in Germany. . . . Soldiers must obey their officers, just as citizens must obey the law.

A Human Problem

Macdonald concludes with a statement which shows how profoundly the foregoing reflections have at least temporarily moved him from pre-occupation with any political panacea:

> We must look both more widely and more deeply for relief from the dilemma of increasing political impotence accompanied by increasing political responsibility. To our essential humanity and to a more sensitive and passionate respect for our own and other people's humanity.

What is the final verdict? The need is not to be "told" a verdict, but to *find* the verdict as an individual, to act as an individual, to remember that the choice is between the life of the heart and soul and the life of an automaton. War is not a political phenomenon. It is not primarily economic. It is a human problem, and it must be met by men, men of minds and hearts, not by the machines that have come so nearly to master humankind. The hope of our human race in this, as in any, cycle is with those who are able to transcend the limitations of the age, of their creeds, and who find the living meaning of Theosophical principles.

Pictorial Psychology

Readers of *Life* Magazine for Feb. 19 experienced graphic illustrations of the physical effects of man's psychic states. Drawings based on studies at New York Hospital pictured the difference between the normal appearance of the stomach lining, and the stomach lining in agitation—"emotions like fear or rage engorge stomach lining with blood, inflaming it, and also increase the flow of acid digestive juices," read the caption. "Inflamed lining is attacked by juices, which eat it away, causing ulcers." Another series of sketches portrayed the effect of emotions on the nasal passage. Anger causes the air passages to close, swells the turbinates, inflames the membranes and exaggerates their normal moisture content, while fear or panic shrinks the turbinates and renders the membranes pale and dry.

In general, the article brings striking evidence to support the prophecy made 57 years ago in *The Secret Doctrine,* that "chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths." One suspects that H. P. Blavatsky here meant as well, "psycho-physical truths," for the revelations of the new branch of medicine, uniting physiology and psychiatry, answer to this description. Specifically, the article provides factual substantiation to such discussions as "Psychic and Noetic Action," by H.P.B. (THEOSOPHY XXVIII, 206 and 254) and "The Culture of Concentration," by William Q. Judge (XIV, 433).

"PSYCHOSOMATIC MEDICINE"

> As the *Life* writer says, psychosomatics is not a new discovery—but rather a re-affirmation of the ancient principle that the mind and the body are interactive and interdependent, a principle that has always guided the intelligent general practitioner.

The article starts with dramatic instances of battle neuroses, and the writer describes various physical symptoms which are caused by emotional and mental disturbance. The close relation between psychic states and physical condition is illustrated by the lie detector, a sensitive instrument which singles out the peculiar physiological reactions which accompany intentional deception—"minute changes in skin temperature, secretion of perspiration, blood pressure, pulse rate, and other indices." Blushing, nausea, peptic ulcers, mucous colitis, high blood pressure, various skin conditions such as hives, warts and allergic reactions, as well as a number of other apparently physical ailments, are all known to be rooted in the human *psyche,* or primarily caused by emotional disturbance. The common cold, for instance, is admittedly more mysterious than "medical":

> At times an individual in good general health will contract a cold in mild weather for no apparent reason. At other times, he may be tired and run-down and be exposed to severe weather, yet no cold will develop. . . . [But] a strong emotion like fear may reduce resistance to the cold virus just as much as getting caught without an overcoat in a blizzard.

The *Life* article, of course, says nothing about the astral body, as the thought-sensitive matter or medium through which emotional disturbances reach the plane of physical manifestation.

The brief account of Dr. W. H. Sheldon's theory of human types may be correlated with the teaching of classes of egos, and the fields of Karma, despite the materialistic interpretations to which all physiological methods of classifications lead.

"The X Factor"

Of particular interest is a passage dealing with people prone to accidents (see also Theosophy xxv, 540; xxvi, 46, 85). Here is involved not merely the doctrine of the astral body, but the teaching of elementals, and the entire subject of karmic propensity. The facts are of a sort to make an actuary shudder at this blow to his statistical science:

> In studying automobile accidents, for example, the National Safety Council discovered that drivers with a record of four accidents were 14 times as numerous as the laws of chance would indicate, while those with seven accidents were 9,000 times as common. Furthermore, the study revealed that in a conspicuous number of cases the same persons repeated the same accidents. In another study the National Research Council investigated the records of commercial drivers employed by a number of utility companies and recommended shifting to different jobs the 5% of men with the highest number of accidents. When this was done the accident rate for the group as a whole dropped 80%. But the men who changed jobs continued to show an accident rate far above normal in the new jobs. As stated by Dr. Flanders Dunbar, noted woman psychiatrist and a leader in psychosomatic medicine: "The concensus of reports . . . is that from 80% to 90% of all accidents are not due to defective machinery, to a physical or mental defect, or to lack of skill in the worker, but to an X factor in the person injured."
>
> In brief, the X factor is the personality or emotional complex of the accident victim himself.

Still more briefly, the X factor is Karma.

Psychosomatics owes much to Dr. Sigmund Freud, who elaborated at length in the *Psychopathology of Everyday Life* the theory that many seemingly fortuitous events are really sought by the people to whom they happen—a doctrine which, though somewhat overworked by Freud, has sound basis in occult law. W. Q. Judge, in "The Moral Law of Compensation," provides the explanation for such weird personal destinies as the following:

> On record is the case of a man who in the course of 20 years was struck by lightning three times, was buried alive in a coal mine, lost an arm and one eye by being shot through the air from a cannon, fell off a 30-foot cliff and suffered multiple fractures, was thrown by a horse and dragged through a barbed-wire fence, fractured his skull by falling from a bobsled, was run over by a horse and wagon at the age of 82 and by an automobile the following year, when he also fell on the ice and broke his hip.

The *Life* writer comments: "The layman would consider this fellow a victim of a jinx, but the psychosomatic doctor would say that he had a compulsion to accidental self-destruction and subconsciously wanted these disasters to happen." How much more reasonable to regard this strictly accidental career as the Karma of a past life—perhaps several—spent in deliberate carelessness!

NARCOHYPNOSIS

After describing the uses of psychoanalysis, the article progresses to "new short cuts to analysis," which are desperately needed if psychiatrists are to rehabilitate effectively the thousands of ex-servicemen whose war neuroses need immediate treatment. "The patient's emotional disturbance may be buried in his unconscious, in which event he will not know anything about it except as it produces a chronic feeling of uneasiness or anxiety and perhaps manifests itself in distorted dreams." The treatment in such a case will almost certainly be "long, costly and uncertain." In one instance it took 29 months of analysis to undo a man's psychological knot.

> Obviously, the technique of psychoanalysis is out of the question in the services and because of time and expense it is out of the question for most civilians as well. But in the Army and Navy today a new technique called narcohypnosis is reported to have given, in a matter of hours, results comparable to prolonged analysis. Psycho-neurotic cases, so badly shocked by battle experiences that they cannot talk about them, have been given injections of the drug sodium pentothal. This induces a dreamlike state in which the barriers to memory are removed. The patient then releases the suppressed material driven into the unconscious and relates or enacts the experience causing the neurosis.

"THE SERVICE OF THE COMMON MAN"

The hypnotic method is used together with classic psychotherapy, it is reported (see, also, Lookout for December, 1944). "If the results claimed to date are supported by wider evidence, it would appear that one of the great disadvantages of psychotherapy—namely, impracticability—has been removed. If narcotic drugs can indeed accomplish the equivalent of months of free association in psychoanalysis, then psychiatry will be more nearly at the service of the common man."

We cannot but disagree with the above prophecy, since neither narcotic drugs nor hypnosis are safe servants of the common man. (See "Black Magic in Science," by H.P.B., THEOSOPHY XXX, 491.) Practices which induce in the individual a passive relinquishment of

control or consciousness cannot truly aid the Thinker, the Man, whose evolutionary progress depends on the establishment of more and more conscious control of his body, brain and psychic nature. A "psychology" which knows not the laws governing the psychic phenomena every man must meet and conquer within himself—does little to foster the self-reliance and knowledge which alone enable one to solve conclusively, by solving *for himself,* the problem of his psycho-mental balance.

"The hypnotic method" is the keynote to the 20th Century "cycle of psychism," and its uses and abuses are only beginning to stir public awareness. In preparation for the decisions they will be called upon to make, the generality of men should be provided with the means for ascertaining the presence, power and end-results of hypnotic influence so that its use may be sanctioned or prohibited in accordance with the best interests of all. Students, knowing the intent of the Theosophical Teachers, and the import of their message, can and must provide as many men as possible with those means and that message.

The Materialism of Funerals

Von Ogden Vogt, a retired pastor of the First Unitarian Church, Chicago, discusses funeral rites (*Christian Century,* March 21), remarking that "without anyone's conscious decision about it, and without recognition of it, the popular funeral has become materialistic. It comes close to identifying the person with his body." "I am pleading," he writes, "for vigor of spirit and faith in the actions and conduct of the burial office":

> By faith I do not mean just a belief in immortality, but rather that deep faith in the goodness of life and the power of the right which is the necessary support of all lesser faiths. . . . If there is a definite belief in immortality, surely the funeral is no place for weakness of expression.

The real spiritualization of the funeral service, of course, will come from a consideration and conviction of the doctrines that sustain a real faith in immortality—Karma and Reincarnation. Death ever comes to our spiritual selves as a deliverer and friend, and in the case of those who, with appropriate thoughts and actions, honor one who has gone, the occasion may be given great spiritual significance, and be the means of awakening the intuition to fathom the mystery of death.

One of Mr. Vogt's major suggestions is: "Give serious consideration to cremation. It is the more civilized practice, increasingly favored by thoughtful people."

It is an interesting sidelight on practical theosophy that the first "thoughtful people" to favor, and actively employ, the practice of cremation in the United States were the leading members of the original Theosophical Society, in 1876. (References on Theosophy and cremation: THEOSOPHY XVI, 133 and 273; XVII, 218; IX, 64; XXVIII, 45; and XXXI, 528. See also this issue, p. 246.)

"A WELL-PAYING AWE"

As to funeral ceremonies themselves, Madame Blavatsky has suggested (*Theosophist* IV, 221, June, 1883) that rites and ceremonies as prescribed by Churches and their theologians—

> are an afterthought of the priest, an outgrowth of theological and clerical ambition, seeking to impress upon the laity a superstition, a well-paying awe and dread of a punishment of which the priest himself knows nothing beyond mere speculative and often very illogical hypotheses. The Brahmin, the Mobed, the Augur, the Rabbi, the Moolah and the Priest, each impressed with the fact that his physical welfare depended far more upon the parishioners, whether dead or alive, than the spiritual welfare of the latter on his alleged mediatorship between men and God, found the device expedient and good, and ever since worked on this line.

LIBERATING THE INNER MAN

The oldest Zoroastrian books prescribe no special ceremonies, it is noted, except a few acts of charity to the poor, and the reading of sacred books. The Book of the Prophet Abad (*Desatir*) says: "A corpse you may place in a vase of aqua-fortis, or consign it to the fire, or to the earth (when cleansed of its *Nasu* or dead matter)." H.P.B. explains in a footnote that—

> Twelve hours at least had to elapse between the death of the person and the burning or the destruction by any other means of the corpse of the dead. This old law was equally forgotten by the Brahmins as by the Zoroastrians. It was not the act of *burning* that was forbidden, but the burning before the corpse was empty, viz., before the inner principles had that time to get entirely liberated. As the *aqua fortis* was thought possessed of an occult property to that effect, hence the preliminary burning of the flesh by this means—with the Fersendajians.

The occult property of nitric acid, *aqua fortis*, may have something to do with the *Secret Doctrine* statements: (1) that Nitrogen corresponds to the astral body, vehicle of the Life-principle (II, 593), and (2) that it is an "earth-born cement to unite other gases and fluids, and serve as a sponge to carry in itself the breath of LIFE—pure air" (I, 626).

In respect to the effect of funeral services on the person for whom they are given, H. P. Blavatsky declares that "from the occult standpoint" such rites do not benefit in the least the departed soul. "There were no funeral rites or ceremonies at the death of either Zoroaster, Moses or Buddha, beyond the simple putting out of the way of the living the corpses of them who had gone before."

Credits of Our Culture

Writing in the December *Bulletin* of the American Association for the Advancement of Science, F. R. Moulton casts a balance on some of the more obvious features—good and bad—of our civilization. On the credit side is the release from the drudgery of farm and factory of many thousands of youth, enabling them to attend high school. Since 1900, production per hour of human labor has been increased four-fold, creating unparalleled educational opportunity for both young and old in the additional time provided. In the field of health, sanitation and medical science, we learn, "have increased the average length of human lives in this country by 25 per cent" during the period. Clearly, in the technologies of industry and medicine, the progress of the race is shown to dramatic advantage.

And the Debits

Dr. Moulton, however, is more impressed by the failures of these forty-odd years. Despite the wealth of the nation, illustrated by the fact that in 1941 the owners of 34,000,000 motor vehicles paid in license and other fees almost $900,000,000 to the states, and the Federal Government collected more than $1,500,000,000 in taxes on alcoholic drinks and tobacco, one third of the nation, excepting war boom conditions, is "ill-fed, ill-housed, and ill-clothed." In this most prosperous of lands, there is still not enough wealth to go around. About 250,000 young men, physically fit for the Army, were rejected because of insufficient mental capacity and education.

> But graver deficiencies are expressed by statistics of defectives and delinquents. The number of mental defectives and epileptics in state institutions increased from about 40,000 in 1920 to over 98,000 in 1940. The number of patients in state hospitals and a few other hospitals for mental disease increased from about 210,000 in 1920 to about 400,000 in 1940.

Increase in capital crimes is equally alarming:

> . . . the homicide rate increased in this country by 40% between 1900 and 1940, the number of cases of manslaughter rising to a total of more than 8,000 in the latter year. The suicide rate also

> increased by 40% in the same interval, the number of cases of self-destruction being nearly 19,000 during 1940, or more than 50 per day. At the beginning of 1940 there were more than 170,000 prisoners in State and Federal prisons.

Dr. Moulton muses on the dangers of "love of luxury or ambition for power or dreams of glory," gently warning his readers that these tendencies must be restrained out of consideration for "the general welfare." It is well, in these days of national self-gratulation and ecstatic wonderment at the miracles of industrial achievement incident to the war, that a scientist or two turns somberly to these telltale evidences of moral decay, but occasional and casual editorials in obscure journals are hardly sufficient to turn the tide of sensationalism and self-indulgence in America. What is needed is a Savonarola to indict modern social life, a Paracelsus of the mind to strike as boldly as the great medical reformer against the modern superstitions of materialism.

MONUMENTS OF REPROACH

It must be admitted, if we are to confess any defect at all, that the modern world has no social science worthy of the name. The whole direction and intent of modern life as it is lived today is headed for destruction. The motives which produced the war among the nations are present among the peoples in home and market place, in the slum as in the habitats of the rich. Yet so great is our ignorance, so naïve our conceit, that we imagine that in the twentieth century the human race has reached a pinnacle of progress undreamed of in the past, and that we course to a future full of benefits known to no other age. Here is the difficulty—that despite the suffering, the anguish, the mental disease and emotional disorder that are overtaking the people of America, we remain content with the delusion that our philosophy, our national ideals, our methods and social habits are "basically sound." But for this "unfortunate mistake," or that unworthy individual in power, we would have gotten on "just fine."

To this fundamental misconception of the law of progress and the nature of human beings have our intellectual conceit and moral arrogance brought us. Probably the overt evidences of failure will have to pile up in veritable monuments of reproach before the bemused and surfeited Atlanteans of the New World will awaken from the moral torpor of the Age. Meanwhile, the task of finding the living germs of the future among the few seekers of today goes on, for in days to come, *workers* will be needed.

THE UNITED LODGE OF THEOSOPHISTS

DECLARATION

The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to the

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